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BOOK NOTICES

Comparative Religion: Its Adjuncts and Allies.

By Louis Henry Jordan. Oxford: University Press, 1915. Pp. xxxii+574. 12s.

If the advent of comparative religion is to be dated as far back as 1850, it has been completely transformed as a department of research within the last fifteen years. But it is still more or less confused with several other great and rather well-defined disciplines such as anthropology, ethnology, sociology, archaeology, mythology, philology, psychology, and the history of religions. This confusion results from the fact that each one of these disciplines has something important to contribute to comparative religion. But the contribution in each case is incidental.

The purpose of Dr. Jordan's book is to give a more accurate definition of comparative religion than it has hitherto enjoyed. He seeks to accomplish his purpose by a process of elimination. He passes under review the leading books that have appeared in these sciences during the last four years, showing what material each one has for comparative religion. In addition to those reviewed, a number of titles of supplementary volumes are added at the close of each group of reviews. This makes up Part I, which he entitles "Avenues of Approach." Here as perhaps nowhere else the reader gets a clear impression of the many-sidedness of religion—ever an intensely human product. But, as we have said, each of these sciences is diligently seeking to discharge its own task.

But there is another large group of publications which contribute much more to comparative religion, also appearing during the last four years. To the discussion of these publications the author devotes two hundred pages, under the title "Transition." This makes Part II. The subjects are: the evolution of scientific method; apologetic treatises; translations of portions of sacred texts; transactions of congresses and learned societies; encyclopedias; periodical literature; and centers of subsidiary study. These volumes represent a decided advance beyond the preceding group. They embody, in truth, in varying degrees actual specimens of comparative religion. "In other words, they represent genuine products of that new science itself, at different stages in its historic development." Thus through the avenues of approach, and the transitional writings we are brought to Part III, which seeks more exactly to summarize the values to comparative religion of its adjuncts and allies. These values are two: (1) Its area is restricted. (2) Its legitimate scope is more exactly determined. Admitting that the subject is still in a

transitional stage, we have here two preliminary and necessary steps toward ultimate exact definition.

While the book on one side is technical and bears a definite relation to the author's other writings, on another side it is complete in itself and should have a place in the library of every well-informed person.

Church and Nation. By William Tempel.

New York: Macmillan, 1915. Pp. xiii+204. \$1.00.

This little volume is a large and reshaping outlook on the world as it has appeared since the first of August, 1914. The six Paddock Lectures deal with "The Kingdom of Freedom"; "Church and State"; "Justice and Liberty in the State"; "Holiness and Catholicity in the Church"; "The Citizenship of Heaven"; and "God in History." There are also five appendices which contain important supplementary matter.

The sixth lecture, on "God in History," is the goal reached through the preceding five lectures. The Hindu knew that God is spirit; the Roman knew that God is law; the Greek knew that God is beauty; but it remained for Israel to contribute the conception that God is at work in history, determinative and regulative for all the other faiths until the full revelation should come in the incarnation, and the world should know God as actually at work within men and at their side. This conception, wherein God himself came in the flesh, gives at once a dignity to this world of ours, to our bodies, and to all the material side of life.

Theology in Church and State. By Peter

Taylor Forsyth. New York: Doran, 1915. Pp. xii+328. \$1.25.

This book exemplifies a tendency. The tendency is to rethink most of the things that we had supposed were finally settled. The particular case before us is the Dissenter's view of the relations of Church and state. He had settled down pretty comfortably in the conclusion that "the state means fight and force; the church, heart, conscience, conviction. The state means external coercion while the church means psychological coercion." They are sharply separated. Not only so, but he had gone so far from all idea of establishment that in the Free churches the sense of the church was becoming extinct. This view was fundamentally sound, because it was a healthy revolt against the old institutional churches which had